

ROSICRUCIAN DIGEST

1957
AUGUST

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IN MEDITATION

This statue in the solitude of its niche appears to be contemplating an era beyond its time. It is of the famous philosopher, statesman, and Rosicrucian, Sir Francis Bacon. The statue is in the quaint and historical Saint Michaels Church in the town of Saint Albans, England. For some time, it was believed that a crypt in the Church actually contained the remains of the eminent Sir Francis Bacon. Recent excavation of it, however, disclosed nothing, leaving his actual burial place a mystery—as was much of his life.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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Rosicrucian Park

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San Jose, California

EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH ATTAINING HUMAN DIGNITY

By THE IMPERATOR



There is considerable reference today to the expression *semantics*. The word refers to a unique science, which constitutes the exploration for the meaning of words. There is a vast distinction between the origin of words, their roots, and the meaning they convey. Many of us began learning words during childhood for which we felt no intimacy. We never really personally arrived at their meaning through our own thought. As a matter of custom, we were obliged to use words that were handed down to us in connection with certain expressions. Actually it was not until much later in life that the ideas about these words took form in our minds. It was then that they came to have a real significance. There are many words today that remain to us as empty expressions. The most we can say is that they help round out a sentence or phrase because perhaps we know of nothing more appropriate to put in their place.

Dignity is an excellent example of the words whose meanings we have not fully realized. If we associate the word *poise* with that of *dignity*, the latter then becomes more comprehensible. We attribute *poise* to an individual both in the physical and in the mental sense. Let us first consider *poise* from the physical point of view. We say that someone has physical *poise*. When we analyze the idea or the impression that gave rise to that remark, we find that what we mean is that the individual has a *co-ordination* of his natural functions. Such a person controls

with ease his bodily movements. For example, he does not stumble over his feet as he walks. When he moves his hands and arms, they are co-ordinated with some purpose in mind. The physical actions of the individual are direct and without lost motion. In effect, then, there is a rhythmic movement to all his actions.

Poise, in the physical sense, also takes into consideration the socially accepted standards. We have become accustomed to expect a certain behavior from people under various conditions. A man who slouches when circumstances require him to stand erect lacks *poise*. When one speaks boisterously when he should be calm, again, it is said, that he lacks *poise*.

In the mental realm, *dignity* or *poise* is also a matter of *co-ordination* of the mental faculties. The mentally or intellectually dignified person displays self-control. There is a co-ordination between his will and emotions. Such a person reveals mastery of his emotions at almost all times. He will, of course, have the same emotional responses as everyone else, but he will not sacrifice his reason and good judgment to them.

We may use as an analogy a sudden fire in a public place. The intellectually *poised* person rises to the situation instead of being swept away by it. It will be noted that he displays no panic. He does not allow fear to submerge his judgment. He will try to think his way out of emergency situations. In fact, the person of intellectual *dignity* meets new situations in a rational way. He will never accept blind tradition, no matter how hoary with age it may be

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or how many persons may subscribe to the tradition. The intellectually poised person is never suspicious of anything just because it is new. Furthermore, he will not exhibit hostility toward things or conditions just because they are unfamiliar to him.

Dignity, however, goes beyond the mere co-ordination of our limbs and faculties. Dignity is far more than one's rising above physical or mental awkwardness. It includes our having the conception of certain relations between ourselves and reality. Dignity requires that we find the real relationship which exists between ourselves, on the one hand, and the multitude of things we experience in life on the other. To leave the experiences of life unexplained, without any attempt to fit them into a satisfactory pattern, is to be lacking in human dignity. After all, as human beings, we attribute to ourselves a superiority extending over all other manifestations of life. To a great extent, this superiority which we attribute to ourselves is justified. We can accomplish what no other animal can. We have by the use of our minds overcome our generally inferior peripheral senses. The fleetness of the lower animals, the exceptional keenness of their senses, are as nought in comparison with the natural powers which we, as humans, can command at will.

We acknowledge that our distinction in the animal world is found in our greater intellect. In fact, most of us are not willing to be classified as animals with unique power. Rather, we prefer to be set apart, to be thought of as uniquely and specially created. For man, then, to live like an animal is truly beneath human dignity. It detracts from that halo of importance, that superiority, which he attributes to himself. If dignity is poise, then to fall short of a standard of esteem is to be off balance. It is a lack of co-ordination of our sense of values.

Generally, animals simply respond to their environment. They are either repelled by the things of their immediate world or they are drawn to them. Whatever of their surroundings is pleasurable, animals will readily accept. That which is painful they will readily reject, retreat, or flee from.

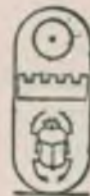
Animals eventually become conditioned to persisting similarities. In other words, the animal requires a kind of behavior response to his environment. This behavior, after many generations, becomes so well established as to be what we call *instinct*. But *homo sapiens*, man, has a *creative potential*. He has been endowed with and has developed the faculty of creating a life within a life. He can take his existence and make something special of it. Conscious existence has been given unto man to realize that he is and that his surroundings are. This conscious existence has not been one of man's choosing. The realities, however, that shall occupy his consciousness, the kinds of experience that he will have, to a great extent lie within the province of man's will and mind. He may use his environment for an end that transcends the primitive urge to but merely live.

Metaphysics

Metaphysics is an excellent example of this creating of a mental life. It provides the opportunity for man to attain the full stature of his highly developed faculties. Through metaphysics, man may realize the dignity of his self-consciousness. Metaphysics had its inception in the human notion of *time*. Man at first became conscious of a sequence of events. To the human mind, occurrences and experiences are not endless. They seem to go through a transition or change. Each occurrence or experience is more or less self-contained. Like a link in a chain, each experience seems to have a duration or an interval of its own.

What we call *now* in time are those experiences in which the self seems to participate actively. Now is the state of consciousness which the realization of self shares equally with all the other realities experienced. Our impressions of other things become as vivid as the knowledge that we exist.

What we refer to as the *past* is actually a divided experience. The memory impressions, the realities of which we were conscious, are less vivid than any immediate objective experience. In that phase of consciousness called the *past*, memory impressions are also less vivid than the realization which we have of ourselves. These less forceful



impressions give rise in consciousness to the notion or concept of the past.

What we call the *future* is another state of contrast. It is exceedingly negative in comparison to either the state of the past or of the present. The future in consciousness stands as darkness does to the light. In other words, the future is the absence of experience and of impressions. It, therefore, assumes a kind of negative reality to our minds, the future being an existence of which as yet *nothing* is realized.

First Causes

The flow of experiences our minds interpret as being interrupted. There appears to be a series of beginnings and endings of events and from these we derive the idea of causes and effects. This idea of *causation* man has come to apply universally. He has applied this notion of causes to realms that lie beyond his immediate life. When man does this in his thinking, he has entered the field of metaphysics. His mind is then carrying him into the realm of ontology, the nature of being, and a consideration of first causes. In metaphysics, the individual expresses himself in accordance with his experiences and his power of self-analysis.

The early stage of this thought about first causes, the French philosopher, Auguste Comte, referred to as theological. It began with man's conceiving all things as being animated, alive. Then it advanced to fetishism, the thought that objects were infused with supernatural power under certain circumstances. It further advanced to polytheism, the belief that there are a variety of gods who prevail over nature. The highest point of this theological stage is the concept of a single personal deity as a sovereign ruler.

The next step beyond theology began the true nature of metaphysics. It was the idea of universalism and all-pervading mind. It was the belief in a teleological cause, a rational cause lying behind the whole Cosmic structure, giving it organization, movement and purpose. The succeeding step made by man in his consideration of first causes is that rationalism which we call *science*. Science concerns itself exclusively with phenomena. It is devoted to an analysis and an observation of the phenomena of nature. In

principle, science disregards any speculation about the absolute and the essence of things. It conceives that knowledge of the actual first causes—if any—is beyond human perception. But, for all this avowed skepticism, science kept proving the unity of all that it had discovered. By its objective researches, it kept revealing that a combining and self-adjusting force exists throughout nature.

Science demonstrated that there is a quality in all phenomena which it observed that amounts to a *striving to be* and a persistence. This persistence and continual adjustment suggests consciousness or a universal will prevailing throughout, as Schopenhauer said. Matter and energy are constantly changing, the one into the other. Throughout this eternal change, there is implied a kind of inherent urge to manifest in certain ways, a consistency that cannot be denied. Thus science unwittingly, in its research and revelations, confirms the early postulations of metaphysics. Instead of science's transcending metaphysics today, it, in fact, is *returning to it with this approach*. It is demonstrating the metaphysical concept of first causes and unity.

Loss of Stature

We see, therefore, that it is beneath human dignity for man not to give thought to his Cosmic relations. The atheist, the irreligious individual, the opponents of metaphysics, have lost their stature as human beings. They have become not unlike the lesser animals. They deny that faculty of man which may inquire into the law of development throughout the universe. It is not just a question of whether we should believe in the reality of time. It is not a question of whether we believe there is such a thing as a fixed past, present, and future. Rather, it is a matter of having an open mind about the dependence of all things upon one another. No thing is cosmically superior or ultimate; all things share the one consciousness of being.

Which of these conceptions of man's Cosmic relationship is right? Is there underlying all a personal god, an individual being? Or is there a universal consciousness which is continually striving and manifesting the *all*? Perhaps

neither of these views, no matter how rationally we can express them, constitutes absolute truth. As the philosopher Kant said, we are too conditioned by the limits of the human mind to embrace the whole Cosmic by either the means of reason or intuition. We may liken ourselves to the fable of the three blind men coming across an elephant. One of them feels the elephant's trunk, another, its leg, and the third, its ear. Each then describes the elephant differently, his description being in accordance with that portion of its anatomy which he has touched. So it is with our concepts of first causes. Each of us is satisfied within the limits of his experience and growth of consciousness and comprehension. It is not what reality is that matters, but that which momentarily satisfies the human yearning to be *one* with the whole Cosmic.

The human mind gives rise to another notion in the realm of metaphysics. It is the notion of ends. This is technically called the doctrine of eschatology. Each apparent beginning suggests its opposite, that is, a termination or an end. In experiencing events and conditions, they seem to us to end when certain changes in them occur. Philosophically, it can be argued that there is neither beginning nor end to reality. However, the idea of ends persists with man. It is common to the nature of man's thought.

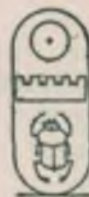
The transition of this life implies a definite end to our mortal existence. We cannot escape this notion. Associated with this idea of end or death, there arises another idea, that of another beginning, a *new life*. The word *life* in reference to what follows death seems to be a misnomer. It would appear preferable to use the word *existence*, or the phrase *continuation of reality*; for life after death implies too little a change from this one to constitute a real beginning. The word *life* suggests that there will be a continuation of all those attributes which we have come to associate with our earthly existence, a continuation of the things we experience here. We justify man's various notions of a first cause upon the grounds of his gradually expanding consciousness. In other words, we say there are truly no false gods, for human understanding is not per-

fect. Likewise, then there is no false existence after his life. All concepts about it also are relative.

Man may believe that mortal life is followed by a higher existence or a state parallel to this one; or he may prefer to believe that after death the personality is disembodied but continues to retain a memory of this life. Then, again, man may think of merely self-consciousness alone journeying through eternity. Man may perhaps conceive that the self will realize itself upon a plane of consciousness that will provide new and exalted experiences after death. To others, the future existence may be conceived as an impersonal merging of the self into Cosmic consciousness like a drop of water entering the sea, the drop not actually changing its environment and its limited expression. It but returns to the sea, the greater, the universal, manifestation of which it is a part. The drop, in returning to the sea, has not lost itself. Rather, it has taken to itself the greater manifestation of its kind. For analogy, man is not lost when he becomes a part of society. He is greater in the collective expression than he could ever be as an individual.

In conclusion it is necessary for each of us, in the furtherance of our human dignity, to do the following: We should explore and exercise fully our mental faculties. It is necessary to expand our awareness of self. We must not think of self just as an entity tying us fast to the Cosmic. Man must also realize self as a measuring rod of all that existence of which he is capable of discerning. Self must be the small end of the telescope through which we view that greater end, the Cosmic.

We must come to realize, as that school of philosophy known as the Utilitarians declared, that all knowledge must not be evaluated just in terms of individual advancement. Knowledge, whether derived through the channels of philosophy or science, must be considered in the light of the welfare of all society. To do less is to deny the higher consciousness of our beings. We become less Godlike and, therefore, less human. What men call *soul* is of infinity, but the expression of its Cosmic qualities is wholly the responsibility and dignity of man.



Food-Chemistry and Health

By JACK ROLAND COGGINS

IT is a fundamental law of Nature that when two things are mixed together a third results which is unlike either of its components. This fact is the basis of the science of chemistry. Two relatively harmless chemicals can be joined to produce a dangerous explosive.

The amazing thing is that this truth is all too seldom considered in regard to our eating. After all, our bodies are chemical laboratories; no food is assimilated and transformed into dynamic energy until it has first been chemicalized by internal processes. This fact may very well explain why one food agrees with one person and not with another. The "chemists" in different bodies change the raw material of food into quite unlike substances.

Consider milk, for example. Milk is one food that has stood the test of time in regard to claims for its nutritional value. Although, there are still some who question the value of milk as an all-important food for man, the general opinion that it is one of our most natural and complete single foods. This is the reason for its being such an excellent all-around diet for infants.

But milk, in certain cases, can be deadly. When combined in blood which lacks a particular enzyme, startling symptoms occur. They are loss of weight and appetite, diarrhea, jaundice, and sometimes cataracts—and even mental retardation. Often death results.

This condition is peculiar to newborn infants and is believed to be hereditary. The enzyme which converts galactose in milk to glucose is missing from the red blood cells. Glucose is an easily assimilated sugar; galactose is not.



From this we can understand that any food is only as safe for us as our bodies are able to make it by combining it with already existing internal chemistry.

Citrus is another example. There is little need to go into the apparent necessity of eating foods such as oranges which are high in vitamin C. Normal connective tissue and bones depend heavily upon this vitamin and it has many other essential duties.

But the eating of moderate amounts of citrus will give us plenty of vitamin C as well as other important nutrients. Too much citrus, according to many dentists, promotes caries and gum disease. Dr. Henry Hicks, after fifteen years of research, states that continued intake of large amounts of citrus fruits can cause: (1) hyperemia (bleeding of gums), (2) hypersensitivity of teeth, (3) looseness of teeth, (4) resorption of the bone. According to Dr. Hicks, three oranges per week, along with other fruit, balanced diet, and dental care will produce the best teeth.

With the chemistry that goes on within us, the *amount* is as important as the type and quality of food.

In order to carry out its functions, the body must maintain an acid-base balance in its chemistry. Citrus juices, when combined in the blood in too great amounts, make the blood alkaline. This condition interferes with chemical processes and many ill-effects can result.

The citric acid in citrus fruit can precipitate calcium, causing it to become ineffective. This was proved years ago by a scientist named Von Noorden. Calcium, along with its bone

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and teeth building, helps fight inflammation.

So, although the facts of body-chemistry and its relation to food do not indicate that we should give up the eating of citrus, it does perhaps suggest that we should apply the wisdom of moderation.

An interesting example of how chemistry can limit the nutritional value of a food concerns *spinach*. It is known that this highly praised vegetable contains oxalic acid which combines with calcium to form a salt that can be neither completely absorbed nor retained.

Still, it does not seem reasonable to cast this excellent source of vitamins and minerals completely aside. Probably, though, it would be wise for persons who eat considerable spinach, or other foods containing oxalic acid, to supplement their diets with additional calcium. Persons with known calcium deficiencies might do well to substitute other leafy green vegetables for spinach.

Another food that has often held the scientific limelight in regard to body-chemistry is fat. Doctors have long pointed an accusing finger at it as the cause of too much cholesterol in the blood. It is known that, in many cases, cholesterol blocks the blood passages and therefore causes coronary thrombosis. Eaten in great amounts in connection with an unbalanced diet, this is undoubtedly true.

But the recent experiments of Dr. F. A. Kummerow of the University of Illinois, tend to prove that ample fat may be eaten safely if it is combined with a sufficient ingestion of protein. According to the experiments, not the mere intake of fat, but the presence of it in the body *in the absence of adequate protein*, is the true cholesterol-producing condition.

A Harvard nutritionist, Dr. Frederick Stare, says that fats must be present in the body for perfect vitamin assimilation. Fats also provide quick sources of energy and they provide important fatty acids. So, for these reasons, persons on reducing diets should not give up fats altogether, nor should any person for that matter. In view of modern concepts of body-chemistry, the person anxious to lose weight, is being advised

to eat moderately, but not to give up completely any particular food. Exercise is also advised, especially walking. Exercise is necessary to convert nutrients into muscle protein. Completely sedentary persons, for this reason, never receive full nutritional value from the food they eat.

There also are chemicals that alone and in small amounts are not considered to be especially harmful to man. Combined in his system, and acted upon by the internal "chemists" of the body, however, they may produce disastrous effects. Polyethylene sorbitan monolaurate is a chemical used in emulsifying and extending the shelf-life of some bread. Alone, outside the body, it is just another chemical preservative, with divided opinions as to whether it is dangerous when used in limited amounts in human foods. But a team of researchers at the University of Chicago are discovering what happens after it combines in a living system.

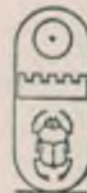
Experimenting on guinea pigs, they observed that the animals which received a 5 percent additive of this chemical in their food began absorbing far more iron than a group which received none. After twenty-four hours the first group assimilated 60 percent of the radioactive iron. The second group absorbed only 20 percent.

The scientists conducting the experiment logically have expressed concern. They wonder if this chemical preservative may not have similar effects on humans. If it is accumulative in the body, it could eventually cause dire results.

Absorption of too much iron in humans causes a disease named *hemochromatosis*. This disease is evidenced by the skin turning brown and by damage to the pancreas. It is also possible that it may contribute to diabetes and cirrhosis (hardening) of the liver.

Agreement is becoming more and more general among nutritionists that chemical preservatives are unhealthy.

Salt is another substance which is being studied by men of science. It is known today that salt is essential to almost all body functions. However, Dr. George Meenealey of Nashville, Tennessee, reported to the American College of Biology that animal experiments showed that hypertension went



up in relation to salt intake. Two other doctors, Lewis K. Dahl and R. A. Love, of Brookhaven National Laboratory, conducted an experiment which leads them to believe that a high salt diet, begun early in life and kept up, may be one causative factor of high blood pressure (hypertension). In a survey of 1,346 persons placed on various salt diets only one person out of the 135 on low-salt diet developed symptoms of hypertension.

In view of this, and with knowledge of combining factors such as discussed in this article, science is presently attempting to discover a chemical which will counteract the high-blood pressure factor in salt. It is possible that potassium chloride will prove efficacious, researchers say.

Probably our attitude toward the eating of salt should be guided by the results of experiments conducted by Milo Hastings, Physical Culture Research Laboratory, Broadway, New York. His experiments with animals proved that too much salt caused them to deteriorate physically; a very small amount caused them to thrive. Medical doctors accuse excessive use of salt as the cause of many ailments from cancer to weakened kidneys. Conclusive experimental evidence is still forthcoming. But the accepted opinion is that, among healthy

persons, a little salt is beneficial and that too much is dangerous. This is another illustration of the importance of regulating the amounts of food we eat, as well as its type and quality.

It is important to remember that foods we eat may have some qualities that affect us adversely and others that react favorably. Individuals differ in this regard. For example, an obese person who drinks whole milk would possibly be adversely affected by the high fat content, but favorably affected by the calcium and other minerals and vitamins. A solution here would be for the overweight individual to drink skim milk. In this way he would continue to ingest the health factors he needed and would avoid those which were keeping him too heavy. His required fat could come from less concentrated sources.

In choosing our foods we must carefully weigh and balance our own personal internal chemistry with the food we intend to combine in our system. Elements of nutrition are interdependent; they never work alone. And they always work in a manner peculiar to each individual body-laboratory. It is only by proper food combinations, and harmonious internal response which permits assimilation without injury, that true nutrition comes about.



Strange Boats in the Sky



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HERE are hundreds who have testified to having seen peculiarly shaped boats which have flown out of this region [near Mt. Shasta] high in the air over the hills and valleys of California and have been seen by others to come on to the waters of the Pacific Ocean at the shore and then continue out on the seas as vessels. Similar boats have been seen by seamen on the high seas, and others have seen these boats rise again in the air and go upon the land of some of the islands of the Pa-

cific. Others have seen these peculiar vessels as far north as the Aleutian Islands.

Only recently [1931] a group of persons playing golf on one of the golf links of California near the foothills of the Sierra Nevada range saw a peculiar, silverlike vessel rise in the air and float over the mountaintops and disappear. It was unlike any airship that has ever been seen and there was absolutely no noise emanating from it to indicate that it was moved by a motor of any kind.

—from the book *Lemuria, the
Lost Continent of the Pacific*.

What Would You Like to Be?

By LYNETTE DURAND, age 16



Each have our moment when the thought of "what would you like to be?" pops up with suddenness.

It's like a storm that arrives without warning. The thought even is spasmodic—without reason.

For when truth hits the mind with the fact that one must reach the future full of some aim in life, it is then that the sky seems to burst open with clouds of darkness—and fear appears.

There are many goals in life for one to strive toward, but knowing what to choose is knowledge.

Can a person become truly happy doing that which appears dull or uninteresting? Can one do his or her best by just living to exist?

Having a good time dancing, going steady, dating or just dreaming is all part of a teen-ager's life. But is this the road leading to a career of self-support? Sometimes I ask myself this question. I find that without a normal teen-ager's desires I am not a part of this time. Yet, will my future be formulating while I am doing these things?

I am not a judge of today's youth, for I am one. I want to have fun; I want to follow in the pattern of today's youth, but will a foundation that I want so deeply be laid for the future?

To be a normal teen-ager one must live a happy unworried age.

I listen to the high school students voicing an opinion on T.V. or on the radio, and I marvel at the answers and questions given. I wonder if these teen-agers devote time to theory daily. I wonder if they enjoy fun in the variety offered to them in today's living.

I know what I would like to be, but am I strong enough to carry through my desires?

So often we hear of the professions toward which our parents would like to have us strive. So often we silently say that our parents do not know our inner hearts and do not understand our desires.

Are they wrong in all they believe? Is it the teen-ager's mistake? Could both work out a plan?

I believe this to be so if time allows the cost of spare moments.

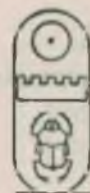
What would you really like to be?

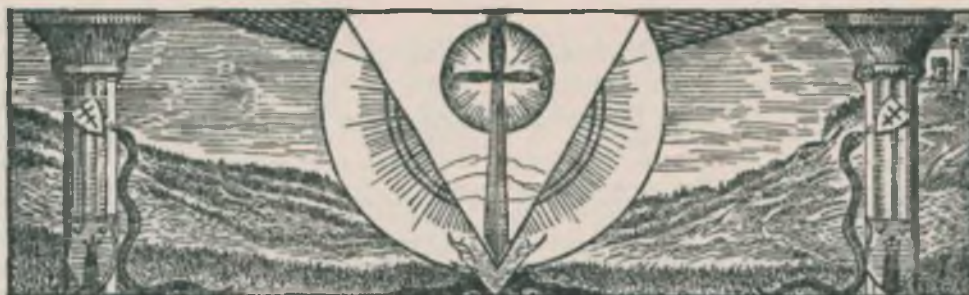
Is it *fame* that is coming from this answer? Is it money? Social standing? What?

I ask myself this honest question, but I doubt if I can give an honest answer outwardly. Can I give it to *myself*? I believe I can. For I do want fame or I would not work such long hours to turn out a painting, nor would I sing in a closed room as practice, in order that I might be judged a singer. Do I want money? Of course, I do. I want the better things life has to offer from having money. What about social standing? This is a must if youth is to take over a civilized country and help keep peace. All this I want. Also, I want an education. Can I have the real teen-ager's life and be or become what I want to be?



Much time is given to thought before the high school or the college student finds the satisfying answer. Youth travels onward with determination as the youth of yesterday has already seen.





Ascending the Mountain

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, May 1933)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



DO NOT need to remind students of mysticism and esoteric philosophy that the greatest attainment and the highest illumination has always come to the spiritually minded when they have found opportunity to ascend the mountain of illumination and dwell in attunement with the Cosmic.

Reference to the mountain and the ascension can be found in all the ancient scriptural writings, and it is only the untrained and unthinking mind that interprets these references as pertaining to a physical mountain with a physical ascent of the physical body. The mountain of illumination—of peace, harmony, love, and understanding—may be found everywhere at any time. But there are occasions in our lives when we need more than at any other time the spiritual benefit and even the physical benefit of ascending the mountain.

It appears to me from all of the signs in the heavens, and the signs of the times which are quite evident to the analytical mind, that the world in general, and the people of the Western world especially, including the major part of Europe, are ready for and in need of a journey to the mountaintop.

Here in North America and in most parts of Europe, great Cosmic lights are revealing paths that lead to mountaintops, and which afford us every urge and inspiration to rise to great heights in meditation and analysis, study, and preparation.

The world is fortunate in having at the present time certain great leaders who are undoubtedly working under Cosmic direction even though they misinterpret or misunderstand some of the inspiring thoughts that come to them. In their attempt to interpret and work out that which seems the proper thing to do, they may be permitting their personal ego to have too much sway. They may be attempting to glorify the material physical self because of its success in accomplishing great things. But the truth is that these leaders, these channels and guides through which great changes are being made, are Cosmic workers. They are carrying out to the best of their ability the impulses of the universal mind, and the urges of the Christ Consciousness.

It is a time when all nations coming to the beneficent aid of these great workers should rise in their spiritual, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and

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more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down and see them in their true relationship to all other things of a material nature.

We in the Western world, and most of the thinking people of the civilized nations, have been too oppressed by the self-instituted limitations of environment. We have made our individual daily occupations, our own neighboring communities, our homes, cities, and towns, our great world, instead of realizing that first and foremost we are citizens of the universe, and, secondly, children of a universal family under the fatherhood of God.

Immediate Need

We must ascend the mountain and lift ourselves into the greater light of broader understanding, and at the same time free ourselves from the immediate contacts which hamper our comprehension of what is actually taking place.

We need a greater faith, or a greater amount of faith, and we need new hope, and understanding. We need especially to realize that with God all things are possible. Our comprehension of the miracles of Divinity is limited and colored by the facts and figures of statisticians, economists, political experts, and false prophets. We are told by these that it will take a definite number of years for certain economical changes to be made, and that not until certain other problems are slowly worked out can we expect any of the great changes that we have hoped for.

We are impressed falsely with the ideas that manmade institutions, sys-

tems, and schemes are the only things which will bring about the great changes required, and that these will take time, effort, and slow procedure. But now and then some sudden and inspired act on the part of a ruler works a miracle in the solving of some of our problems, and we see that the statements of the economists and prophets have not taken into consideration the power of Cosmic inspiration.

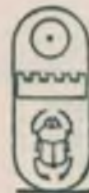
We must discover through illumination, meditation, and Cosmic attunement that God can bring about revolutions as well as evolutions in the affairs of man without suffering and destruction, if man will lift himself up to attunement with the Cosmic plans, and co-operate with them. The world today is on the verge of many new cycles and many new periods of mighty changes. In bringing these about, the Cosmic forces must drag the heavy load of ignorance, superstition, and doubt. In trying to lift mankind up to a greater height, the Cosmic finds that men have chained themselves fast to great weights that are false, unreliable, untrue, and unnecessary. Until man frees himself from these shackles, and shakes himself loose from false beliefs, the Cosmic has difficulty in lifting the individual to the heights that are possible.

Let us free ourselves, therefore, occasionally, and lift ourselves up to the top of the mountain for inspiration and a better and greater viewpoint of life. In doing this we will be preparing ourselves for the mighty changes that are taking place, we will help to bring them about. Love, faith, hope, and tolerance toward all individuals, with a determination to see the golden rule put into practice once again, will bring about the mighty improvements that are easily foreseen at this time in the evolution of peoples and countries.



SHARE YOUR COPY

After you have finished reading your copy of the Rosicrucian Digest, lend it to a friend. Refer him to an article which is related to some subject of current popular interest. He will enjoy another viewpoint or approach to the subject.



Time and Space In Hindu Philosophy

By D. M. DESAL

(Principal, Junior High School, Roodepoort, South Africa)



THE conceptual essence of Einstein's discovery was known to the vanished sages of Hindustan. They, however, were not trained mathematicians like Einstein. The Jaina thinkers of India formulated more than 2,000 years ago, a philosophic doctrine, Syadvada, which resembles Relativism. We are conscious of living in a three-dimensional world—that of length, breadth, and thickness. Physical space, however, according to the theory of Relativity, actually consists of these dimensions plus a fourth, which is known as a space-time continuum. The latter is not perceived by our five senses, but in extrasensory perception—by the employment of certain psychic powers. It can be tapped, as it were, so that some intimation may be obtained as to the future or long-past events of which we must otherwise remain ignorant.

All our ideas of time are false. When we are happy, time flies; when we are sad, time crawls. Has time then no real existence apart from our imagination? When it is 3:40 p.m. at Bombay, it is 12:50 p.m. in Durban, and in London 10:45 a.m. Now which is the correct time?

The earth is dynamically working its way through space around the sun at the enormous speed of nearly 70,000 miles an hour, but nobody feels the slightest pulse of this movement. Yet we say Roodepoort is "here"—although we know that Roodepoort is moving all the time with the earth? The theory of Relativity states that the universe is nonmechanical. Time, space, causation, motion, duration, mass force, etc., are relative and have no absolute significance. They are not attributes of physical realities but are relative where

value changes with the observer's attitude to the object.

The study of Relativity has clearly proved that space and time are not fixed but are relative. We can exercise them as we like by changing the position of the observer.

Space means nothing apart from our perception of objects, and time means nothing apart from our experience of events. Space begins to appear merely when created by our own mind—an illegitimate extension of a subjective concept. This helps us to understand and describe the arrangement of objects as seen by us. Time serves a purpose similar to space, in the arrangement of events as they happen to us. Time and space are both illusions. They are not the same under all circumstances.

Space and time are not realities. There is no fundamental entity called *space* existing in itself, in which the world is placed—nor is there any fundamental *time* in which events occur. Out of an observer's temporal experience, we have constructed *time*; and with the same *time* the observer's space is measured. However, there is no underlying time or space with which these can conceivably be co-related.

Space-time is not the framework of the world of nature but of the world of our sense perception. Time cannot exist without events and events cannot exist without an observer. What we see as objective time does not really exist.

Our conceptions of time and space are meaningless without a given standard of reference. They are more like subjective ideas than like objective elements. Our confidence in dating a single event is shattered when we learn that it is to be seen at different times by two observers who are placed on

bodies having different rates of movement. We start in surprise on hearing that two occurrences which are simultaneous for one witness will appear to have a lapse of duration for another. For instance, when there occurs a flash of lightning and a sound, if anyone were standing at the place of the clouds, the two events would appear to have occurred simultaneously. However, for a man on the earth the flash of light would appear first and the sound would be heard later, because light travels faster than sound.

Time shortens during pleasant affairs and increases in the period of painful hours. Therefore, time is not a fact but a relation. Throughout mental consciousness, we break up the space-time product into space and time. Our thoughts have become space-time bound and can get no grip on concepts outside space and time.

When we are able to see or feel ourselves in the fourth dimension of our world, we see that the world of three dimensions does not really exist and has never existed. Therefore, the *Vedas* say: "The world is Maya"—an illusion. It is mind stuff created by the mind.

In the *Brahmabindu Upanishad*, Verse 2, it is stated *manah ava manusyanam karanam bandhan moxyoho*. Mind alone is the cause of our freedom and our servitude. Lord Krishna says in the *Gita*: "Hand over thine mind to me." Some wise poet has said, "Colour is not in the rose but in our senses." The whiteness of a teacup in the sunlight is a property of the illumination rather than of the substance itself. The stuff of the world in ordinary man's life is mind-stuff. Its values are created by the mind.

Relativity can be found in the *Balkand* where Shree Ram appears to be different to different observers at the time of breaking the bow before marriage.

In Shree Bhagvat, Shri Krishna appears to be different to different observers at the time when he kills Kansa. In the *Gita*, this is found in Chap. II, Verse 69, and in Chap. III, Verse 17. In *Mandukya Upanishada* there is found the greatest force.

In the preparation of this article, the author is heavily indebted to the works of Paul Brunton and Swami Madhav Tirthas.



Can You Explain This?



a. L.A.S., a salesman, contributes the following personal experience for which he vouches and is willing to verify:

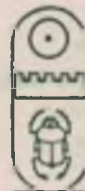
Some years ago, I was in specialty sales work. In a certain Pennsylvania town, seventeen families ordered merchandise to be delivered and paid for later. Due to an emergency, I was suddenly called away without the opportunity either of delivering the merchandise or of notifying the families of my departure.

A year later while driving to New York City, I was forced to stop in this same Pennsylvania town because of a severe snowstorm. It was noon and I went to a cafe for lunch. As I sat in the cafe, I reviewed in my mind each of those seventeen families to whom I

had sold merchandise a year before. When the storm abated, I continued my journey.

In a month's time, I was back in this town for the third time and decided to look up those seventeen families. At the first home, I was met with the words: "You know, we were thinking of you while we were eating the noon meal. It was the day of the big snowstorm."

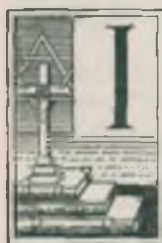
At the next home, the greeting was similar: "We were talking about you the other day, wondering what had ever happened to you." "When was that?" I asked. "Oh, at noon on the day of the big snowstorm." Every family of the seventeen made a like report. They had the thought of me on a definite day (the big snowstorm) and at a definite hour (noon). Can you explain it?





Rembrandt, the Character Portrayer

By BEN FINGER, JR.



It has always been the ultimate ideal of great art to reach beyond physical features, and to reveal character. Rembrandt van Rijn, the great master of the Dutch school of painting, superbly realized this ideal. As Jacques Maritain remarks, "This modern world of ours . . . is sick with a repressed, brutally frustrated longing for unity, beauty, and poetry."* We can derive a needed therapy from the universal spiritual quality of the art of Rembrandt.

The artistic blossoming of 17th-century Holland was prepared for by that country's long, brave struggle for religious freedom. Holland, having espoused the cause of the religious Reformation, gained her independence from absolutist Spain, and swiftly recovered from the exhausting struggle to become one of the Great Powers of that century. There was vigorous Dutch enterprise in various parts of the world, and prosperity supplied the precondition for Holland's esthetic flowering. The well-to-do encouraged art by purchasing it. Few countries the size of Holland have ever had so many painters of the first order. The Age of Rembrandt was the most brilliant period of Dutch art, and he surpassed all his contemporaries.

The master of art was a middle-class Dutchman. His immediate ancestors were in the flour business, but his stock-in-trade consisted of a brush, a few pig-

ments mixed with oil, a sheet of canvas, and that mysterious something which we call *genius*. He was not like other people. A friend once found him drawing pictures outdoors when his city was under heavy bombardment. Rembrandt didn't know there was a war going on. At one period, the artist painted for weeks at a stretch, without removing his clothes. Rembrandt was not a churchgoer, he spent money like water, and he offended the Calvinistic moral standards of the society he lived in. He died bankrupt, deserted by his fashionable contemporaries, but they are remembered only because he painted them.

This inspired genius made his pictures live, refusing to slant them to the conventional taste of his contemporaries. He realized that it was more important to satisfy his inner selfhood than to succeed by the world's narrow standards. Like all the great innovators of history, he was misunderstood. But he created greatly, even when he drew sketches on the backs of his unpaid bills.

Today we recognize Rembrandt as a true hero of art, the magician of light and shade, whose creations convey the mystical aura of value. The two most significant features of a Rembrandt portrait are the face and hands of the sitter. These luminous phenomena emerge out of a mass of shadow, and yet the artist retains a full sense of existence in shadow. He expresses deep feelings, and achieves the most meaningful spiritual expression, by the contrast of light and shade.

Sorrow is a necessary element of life, contributing toward the perfection of the whole, like those dark places in Rembrandt's paintings which make possible the highlights. That liquid luminosity which we call "the Rembrandt Light" makes the figure stand out from its background as though completely surrounded by light. But it is more than a technical formula. The "bath of gold" which bathes the figure has a subtle interpretive quality, and assumes the character of an elusive spiritual radiance. As Hendrik van Loon notes, Rembrandt knew that "darkness is merely another form of light and that every color is just as much subject to the law of vibrations as the sound of a note played on a violin."

Life of the Genius

Rembrandt van Rijn came of a business family, in quiet, provincial Leyden. *Van Rijn* signifies that the family mill stood on the banks of the "old Rhine." Rembrandt's brothers and sisters were just average youngsters, and he alone liked to draw and paint. Practice had not yet given him the firmness of line and mastery of color for which he is famous. His matter-of-fact father saw only that he had a smart son, so he encouraged him to become a lawyer. Rembrandt dutifully went through the Latin School, and then enrolled as a student at the University of Leyden.

But the call of art could not be denied. Young Rembrandt could not derive from textbooks the kind of education he wanted. He served an eager apprenticeship under the painters Swanenburch and Lastman. At first, he used color somewhat timidly, but his work was good enough to win attention in prosperous Amsterdam. He moved there about 1631, and immediately ranked as the first portrait painter of the city. He created portraits, not effigies. Big commissions came his way, and pupils flocked to him.

Rembrandt created masterpieces. The *Lesson in Anatomy* is a life-sized feat of portraiture—expressive, and superb in composition. The color is quiet, the brush-handling precise. Here is a precious example of three-dimensional space composition. *Simeon in the Temple* manifests a magical play of subtle color, and a rare exhibition of lumi-

nous atmosphere. The background is veiled in mystery, while concentrated light falls on the chief figures. The two small pictures of *The Philosopher* are also rich in mysterious effect. They are great in conception, and executed with delicacy.

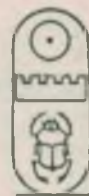
In 1634, Rembrandt married pretty, fair-haired Saskia van Uijlenburgh. She belonged to a family of high social position, which had seen better days but still maintained the pose of wealth. Her brothers and cousins borrowed money from Rembrandt for hopeless commercial ventures. The artist tried to keep up with a show-off family. He received large sums for his pictures, but he had to borrow more and more.

As if to emulate the prosperous merchants of the richest city in Europe, Rembrandt contracted a mortgage, and obtained a big, stately home in the center of the city, which he furnished like a palace. He frequented public sales, and collected paintings, etchings, books, armor, costume, Persian rugs, and expensive chinaware. He dressed his wife in jewels and silks.

The artist would never be able to afford such a pace, even though he created with the industry of a superman. In his lifetime, he produced more than 900 works of art! But he did not sacrifice quality to quantity. He did not stylize his sitters according to fashionable ideals, but portrayed particular, unique individuals. He dared to reveal the dignity of character in a poor old woman. When he painted the rich and great, he preferred frankness to flattery. Fine garments did not blind him to character defects. Truthful portraiture is good for the soul, but it is not the surest way for an extravagant man to meet the bills.

Among the paintings in Rembrandt's first manner are the *Marriage of Sampson*, *Flight of the Angel*, *Christ as the Gardener*, and the *Danaë*. There is a certain lingering timidity and reserve, even a certain frigidity, except in the last of these paintings. The *Danaë* conveys the appearance of living beauty to a rare degree.

From 1640 to 1654, the middle-aged painter manifested his second manner, characterized by more warmth and power. Then he was proud, and at the summit of his fame. He loaded his



brush with vivid red and yellow. He used colors the way Beethoven used his piano. Occasionally, he "played with fire" in his paintings, letting himself go, and animating the canvas with violent life. His was a dazzling style, to make the viewer hold his breath. Divinely discontented with the limitations of finitude, he expressed the Infinite by means of light!

In 1640, Rembrandt did one of his significant self-portraits. His self-portraits were not photographic, but expressive of various states of soul. He was sometimes festive and sometimes sorrowful, but always self-reliant.

Two years later, the artist was commissioned to paint a group portrait of the officers of a militia company. He painted them as they left their armory at noon. He depicted them in a rich harmony of mysteriously glowing colors. Some subjects could be seen plainly, while others were bathed in a shadowy light. The subjects who were not prominently shown in the painting refused to pay. The masterpiece was too big for the hall where it was decided to place it, so part of it was cut off and burned. This mutilation threw the remainder of the work out of gear. The picture was hung in a hall with a large open peat-fire which darkened it with soot, and so it came to be called the *Night Watch*.

Rembrandt's middle-class subjects wanted to be flattered as very important people—their faces and figures improved upon, their elegant garments rendered with a tailor's eye. They didn't know they had souls. They could not appreciate the honest revelation of character, the expression of psychological atmosphere, the poetry of meaningful composition. They preferred the smooth trivialities of mediocre painters, who made respectable pre-camera photographs of philistines, with a little complimentary retouching for good measure.

Van der Werff and the younger Mieris would go on making good money, because they appealed to the uncultured tastes of the prosperous mercantile society of Amsterdam. Rembrandt's inspired creative expression would soon lead him into the shadows of poverty and misfortune.

In 1642, that year of Rembrandt's

intrepid art-creation and controversy, his wife Saskia died of tuberculosis, leaving him alone with his infant son Titus. He saved himself from madness only by painting the *Good Samaritan* and other religious pictures, as well as several splendid landscapes.

The lonely artist eventually took into his home an attractive young servant and model Hendrickje Stoffels, of peasant stock. She became his mistress, and bore him a daughter, Caroline. The Calvinistic preachers of Amsterdam denounced Rembrandt from their pulpits. Not only were the smug Amsterdam merchants unable to appreciate his heterodox art, but now he had also unforgivably offended their moral code. They had been careless about paying for his paintings; now they decided to place their orders elsewhere.

Creditors, usurers, and mortgage-holders brought down the mighty genius. In 1656, he was declared bankrupt. In the next year, his house, his furniture, and his collections were sold for debt at public auction.

Rembrandt was homeless and penniless. For bare subsistence, he worked for a firm of art dealers. With his faithful mistress, his son, and his illegitimate daughter, he moved to a ramshackle house in the poorest suburb of Amsterdam. His son was slowly dying of tuberculosis. For Rembrandt there was little hope for a professional comeback, whatever the artist might do, for Holland was then in the grip of an economic depression.

As though he did not yet have enough to fill his cup of sorrow, Rembrandt became increasingly nearsighted. He had been the greatest etcher in the history of art, but now his etching technique suffered. Nevertheless, his paintings remained second to none, and most critics agree that his last works of the brush are the best and the most spiritual of his entire career. His style became more subdued, but surer and stronger. His awareness deepened in adversity.

Emil Ludwig has written, in *Three Titans*: "Rembrandt etched and painted himself a dozen times. Never was there a man who could differ so much in looks; often the pictures bear no resemblance at all to one another. Before the old glass he captured every passing

mood—in wrinkles, shadows, gestures, attitude, expression. Now he looks festive, now dignified; masterful and cynical, grieving and darkly brooding—but never as if acting, always sincere as one susceptible of, submissive to, every agitation of the soul.”

Let us examine the self-portrait which Rembrandt created in the hour of his darkest destiny. The glance of the eyes is significant and probing, looking beyond us into infinity. His figure melts into the mysterious background behind him. He is now content to paint in a monochrome of low tone. He has dropped from riches to rags. But in his tragic old age, he yields neither to despair nor self-pity. Humbled and afflicted though he is, he is not a failure. There remain to him only the spiritual treasures within, but they suffice. Fate cannot destroy his self-reliance.

Finale

Rembrandt's portrait of *The Syndics* was done five years before his death. It significantly depicts five honest drapers seated around a table. This work is particularly representative of Rembrandt's third manner—the sure, strong style, the broader touch, the more solid impasto, and the deeper in-

sight into human character. Age yields a rounded life-wisdom, a sense of the importance of every honest character, a respect for the dignity of every useful skill. It is unpleasant to remember that *The Syndics*, for all its grandeur, was ill-received because it was not conventionally posed.

Rembrandt also painted a huge canvas representing the *Conspiracy of the Batavians*, for a wall of Amsterdam's new City Hall. But it was returned to him in 1662, and replaced by the work of a second-rate artist. Not only was Rembrandt thus humiliated by the authorities of the city, but his mistress died, and later his only son.

The *Jewish Bride* and the *Family Group* were the last of Rembrandt's paintings. Death came to the Dutch master in 1669, a merciful release from loneliness, poverty, and the world's scorn.

Rembrandt's masterpieces have lived on, winning more and more acclaim for their telling revelation of character and significance. But no painting can endure unchanged forever, however careful the work of the restorers. Let us hope that the honest spirit of Rembrandt will be kept alive in the creative expression of artists of the present and those to come.



ON WORLD-WIDE PEACE

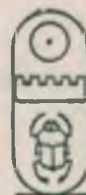
The root cause of fear and suspicion is the mental disease of Aversion, which is instrumental in causing 21 discomforts of the mind, as explained on page 259 of the *Dhamma-Sangani*, the first book of the Abhidhamma Pitaka. The said discomforts of the mind are dislike, annoyance, hate, vexation, resentment, repugnance, irritation, fear, indignation, antipathy, ill temper, detestation, suspicion, anger, fuming, wrath, abhorrence, hostility, churlishness, abruptness, and disgust.

All these 21 displeasures of the mind are the bad effects caused by Aversion. In order to be free from these bad results of the evil-mind, we must remove the cause by replacing it with its right antidote. If the cause is not removed, the effect will always act like the force of suction of a vacuum . . .

The Universal Love of the Buddha is the right antidote for overcoming Aversion or Hatred. When it is replaced by Universal Love, all the 21 bad effects of the mind, including fear and suspicion, are automatically destroyed and the mind becomes filled with real happiness, . . .

There is no power on earth or in the sky above or in the entire material world that is equal to the MIND; and the *moral* and *purified mind* is more powerful than the Evil Mind. In the presence of the purified mind, the evil mind cannot stand; it disappears instantaneously . . .

—From an address by Ariya Dhamma Thera of Burma, Doctor of Buddhist Philosophy and Psychology, presented before the United Nations on behalf of the Buddhists of the Union of Burma.





THE lone radio tower which for so long has jugged rather incongruously above the buildings of Rosicrucian Park has been removed. Its companion disappeared some few years earlier. For a quarter of a century, these towers were landmarks in West-side San Jose. With the removal of this remaining one a whole phase of AMORC activity passes without leaving a physical trace.

When the See of the Order was in Tampa, Florida, the Order operated Radio Station WQBA, which made a name for itself. Its final program was a memorable one, participated in by local officials, neighboring radio stations, and an exceptional array of talent. (See *The Mystic Triangle*, January, 1928.)

With the move to San Jose, a similar setup was envisaged, the towers erected, and a license obtained. Plans were changed, and short wave communication alone was carried on although radio programs were sponsored through other California stations. The name of the official publication also was changed. *The Mystic Triangle* became the *Rosicrucian Digest*, and the first issue—October, 1929—displayed the Administration Building and Radio Towers on its cover.

With the last tower gone, nothing remains in Rosicrucian Park to recall those exciting early days except a clock dial in the Literary Research Department which reads "AMORC Radio Time." *Sic transit gloria mundi* (so passes away the glory of the world).



Art of rare excellence was available for Convention visitors this year in the modern Gallery of the Rosicrucian Egyptian, Oriental Museum. Two dis-

tinguished artists of very different periods, background, and technique established a harmony not often met with when placed in juxtaposition.

Carolus Verhaeren, the younger of the two and no longer living, worked mainly with a palette knife thereby achieving a strength and emphasis. His portraits, landscapes, still-lives, are true to life without being photographic. They are real, but as he sees them.

Serge Ivanoff, a native of Russia, complements Verhaeren's work with a masterly refinement of Slavic exuberance. His technique is disarmingly smooth. His still-lives are distillations and his portraits are deeply revealing.

These artists do not boast, argue, or flaunt themselves. They are master craftsmen who have their say with quiet strength and dignity. They do communicate.



Frater Harvey A. Miles, Grand Secretary, during the late Spring visited lodges and chapters over a wide circuit through the South, Southwest, and Mid-Atlantic States of the United States, crossing into Ontario, Canada, and then home again. Among the reports coming in was that of the Spring Conference in Baltimore, Maryland, which he attended. The Bulletin of George Washington Carver Chapter for June-July contained a picture of Frater Miles taken with other Rosicrucian officers on that occasion. In the group were Soror Louise Marr, Master of the host Lodge, the John O'Donnell Lodge of Baltimore; Robert Wentworth, Grand Councilor of the New England States; John Bunting, Master of Benjamin Franklin Lodge, Philadelphia; Willis O. Pennington, Master, George Washington Carver Chapter; and Oliver G. Tomkinson, Master of Thomas Jefferson Chapter in Washington, D.C.

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In the same bulletin is a picture of four charming young ladies—two Colombes: Suzanne L. Loeffler of Baltimore, and Nancy Barron of San Jose; a Colombe Emeritus, Janet M. Craig of Washington, D.C., and a prospective Colombe-in-Waiting, Pat Babula, of Baltimore.

According to Frater Hubert Potter, editor of the bulletin and Past Master of George Washington Carver Chapter, it is a long-standing policy to publicize Colombe activity. Incidentally, this bulletin regularly carries pictures—perhaps because its editor is such an enthusiastic photographer.

▽ △ ▽

Soror Beatrice M. Schafer asks a pertinent question regarding the Cathedral of the Soul. What does it mean to us? she asks. Her own answer is: "It is a Cosmic Rose, unfolding—permeating space with the divine fragrance of its perfection. Its portals are always open, we have but to enter humbly, with heart and mind receptive to that which the Cosmic may reveal. There we become aware of the reality of the Brotherhood of Man, for the Cosmic Soul includes ALL in one great unity. Having rested in its timeless consciousness, we return to earth's problems renewed in body and mind, the Rose on our Cross nourished, and we experience peace profound."

▽ △ ▽

Lodge and Chapter bulletins continue to note constructive activity in all parts of the jurisdiction.

In Adelaide, Australia, the newly-established Sunshine Circle is holding regular monthly meetings on the first Monday of the month. Its meeting place is now permanent—New Thought Room, Eagle Chambers.

* * *

"Lago Moeris" Lodge of Havana commemorated the revival of the Order, in 1915, with a photo of Dr. H. Spencer Lewis in his sanctum.

* * *

Alden Lodge of Caracas now has established a sanctum within their Temple for the use of those who are without adequate facilities for study and meditation at home.

Also a course for the study of English is underway, directed by Frater Elialbis Quast with the assistance of numerous other members.

* * *

Brighton Pronaos of Brighton, England, in June changed its meeting place to the Norfolk Hotel. In June, too, the Pronaos members honored Robert Fludd, first visiting Bearsted, Kent, and then on to Penshurst for tea at the Gate House.

* * *

On a Sunday evening in June some fifty-five members and friends of Johannes Kelpius Lodge of Boston, Massachusetts, enjoyed a program of light classical and popular music in Symphony Hall. The fact of their being there was noted on the program. This summertime musical pastime, known locally as the Boston Pops Concerts, is time-honored in Boston and annual attendance by members of Johannes Kelpius is becoming traditional.

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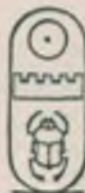
In March, Soror Elise Argletia Reynolds was honored by being named "Oregon Mother of the Year." She also had the distinction of being the first Negro woman to be so named. Active in lodge, church, and civic circles, Soror Reynolds at 62, in addition to her full-time job, finds time to collect cut glass and silver; to bowl, golf, do needlepoint, and make doll clothes. She has four children and eleven grandchildren. But nothing, everybody says, comes more naturally than just mothering!

* * *

And that reminds us of a Mother's Day experience which Frater Clarence Turner reported. His seven-year-old son, David, made his mother a very special card at school. When Father heard about it, he remembered that he had done nothing himself about the occasion. He quickly handed mother fifty dollars to even things up.

Then he saw David's card. On the inside were the figures 5 and 0 enclosed in a circle. Mother offered David's explanation: "David said it meant good luck and that I would get something."

Do you wonder what David predicted for Father's Day? So do we.



The Dark Cloud

By RODMAN R. CLAYSON, Grand Master



UNFORTUNATELY now as in the past a dark cloud seems to hang over many people—a cloud of apprehension. If people could think of their fears as they would of a dark shadow, they would come to realize that there is little basis for their anxieties, that like the shadow they are intangible and unreal. There prevails fear of atom bombs and hydrogen bombs, and there is definitely a fear of what is referred to as fall-out from the latter. There is even fear of possible new destructive developments. This is fear on a large scale. To a lesser degree, fear prevails for some individuals about such things as possible loss of health or business.

A shadow has no power to move, act, or think, and that which causes fear is usually just as inanimate; thus fear is a false belief. Fear is the root of misunderstanding, of superstitious concepts, and negative emotions which cause man to have no realization of freedom, health, happiness, and serenity. Fear is the cause of most expressions of anger, malice, jealousy, and selfishness; it is the cause of failure and illness—of lying, stealing, and other crimes. Fear has caused the destruction of individuals as well as the fall of nations.

Being afraid prevents one from seeing things in their true light. Fear can upset the chemistry of the body and make one susceptible to illness. There is an old saying that you don't get ulcers from what you eat, but from what you think. Fear can arise from wrong emotional reactions to different experiences which have been implanted in the mind, and through anxiety, similar experiences may come to you again. Subconsciously, because of these apprehensive inhibitions, anything that happens to you which is suggestive of former unhappy experiences produces

fearful and upsetting thoughts and worry. To eliminate this condition is to release from your mind the emotional hold that past fears and worries have over you. As you do this, the power of these wrong thoughts to attract similar thoughts and reactions is proportionately reduced. For the sake of your health and mental peace, it is imperative to learn to control the emotions as well as what you entertain in the mind.

Inharmony or Peace

The fear from false beliefs which brings misery to so many people cannot be changed overnight. One must first desire to achieve new understanding, to bring about a change in mental outlook, to release himself from ideas which promote fear. Intelligent reasoning and knowledge are great foes of fear, since it is the result of erroneous thinking. There are those who feel that virtue alone will bring them spir-



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itual rewards and a peaceful mind. But, worthy as it is, it is not sufficient. One must have faith in himself; one must have courage.

Fear is also related to self-preservation; it is concerned with the unknown as well as with people and things known. But the emotion of fear can be controlled, and fear inhibitions can be lessened. We must be careful of our immediate reactions. Sometimes what we see, but do not understand, causes inhibitions which arise to thwart our thinking and cause loss of self-confidence. Whether we admit it or not, the happiness we want is often opposed by wrong belief, regardless of whether consciously or unconsciously acquired. For the most part fear is associated with that which is unknown and in fact with that which does not even exist. Fear, like fire, must be controlled; for it is a dangerous thing. Fear for the continuance of our well-being and health, fear that we may lose our job or home, our car or a loved one, or fear that we might not pass an examination, can prove to be our undoing.

The late Franklin D. Roosevelt made the following statement, which most certainly is a restatement of an eternal truth: "The only thing we have to fear is fear itself." This is reminiscent of the line from Shakespeare's *Hamlet*: "There is nothing either good or bad, but thinking makes it so." Man has been given the power to think, the power to dominate and control his environment. With properly directed thought and purpose of action, man has risen from his primitive environment. He succeeds in life because he adjusts himself to his environment and the conditions of the times. As he grows mentally he grows mystically and spiritually and becomes physically well and strong. There is then no weakness of character.

When we begin to fear something, we are giving it power to manifest. If we fear evil, we are creating evil from our fear. This condition cannot grow unless it is fed and nourished by the mind it inhibits. Fear blinds us to truth, and is the destroyer of progress and happiness. It brings into man's life unwholesome things which he would not otherwise have known or experienced. If the cause of our fear could

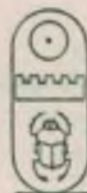
be seen in its true light, there would be no ground for its support. It is obvious, then, that we must not harbor fear. We must have a greater understanding of ourselves and our neighbor, of our universe and scientific developments, and of course of the reality of things.

When an individual permits fear to upset his emotions, his body is not in harmony and is susceptible to disease. When the body suffers from inharmony, one's thinking and actions are affected. The brain registers the impulses which are sent to it from within the body. The thoughts which prevail in the consciousness are those which have been recorded as the result of the influence of bodily conditions. Greed, selfishness, and malice are often the result of unbalanced bodily functions, and the emotional and mental states are affected. Thus we see how important it is to maintain good health. Good health is important; it contributes to a healthy mind and creative, constructive thought. If our minds are inhibited by fear, we express fear in what we say and do.

A Precaution

Oftentimes fear is related to caution. When something appears that arouses fear, we should determine, if possible, whether the fear is a direct cause of what we perceive or the consequence of a suggestion enlarged to a reality in our imagination. At such a time, Will should be exerted through training to supply the reason. We should analyze and decide whether the object is what we think it is or merely a random association of ideas caused by the emotional influence of imagination. If reason and analysis determine that our experience justifies cause for alarm, or let us say caution as to possible harm therein, then the fear has served a real purpose. We have profited by it.

Every day our mind receives impulses of a cautionary nature. This occurs when we walk across a busy street or as we are driving our car in traffic. Psychologists tell us that in setting up a resistance to danger we excite the adrenal glands, the muscles become taut, we acquire added strength, and the secretion of certain endocrine glands makes us less conscious of pain in such an ordeal. We seem to have



the necessary strength to meet successfully an obstacle or dangerous condition.

Controlling Causes

Psychologists tell us something about fear which is rather interesting. Suppose you are afraid of dogs and, while walking down a side street on a dark night, you notice a dog in the yard of a home you are passing. You are immediately imbued with fear. You freeze, as it is sometimes described. In other words, you are powerless to walk ahead, as you should, without further concern about the dog. Under such tremendous emotional stress of fear, the secretion manufactured by the endocrine glands under those conditions causes the physical body to give off an odor which is perceptible only to lower animals, such as dogs whose sense of smell is much more acute than ours. This odor which the body gives off is extremely obnoxious to lower animals; and, if the dog is not fenced in, he may charge you.

If the emotion of fear under these conditions does this to the physical body, think what it must do to the mind. Under such conditions, we must immediately control our emotions, control our actions and thoughts intelligently, and not become panic stricken. In the same way we must learn to discipline the emotion of fear in all ways and under all conditions.

One who has a fear complex should bring an adjustment into his thinking. He should try to find the cause of his anxiety and uproot it. In dismissing fear from the mind, face the facts, attain the truth, and realize that fear is a nonentity. Remove fear from the thinking and implant in your mind constructive thoughts gained from the knowledge of practical experience.

All through life we are subject to suggestion. Fear-ridden thoughts, like thoughts that are positive and constructive, are contagious. We are continually accepting or rejecting each experience that comes to us. If we accept it, the mind acts upon it for good or ill, depending upon the nature and character of the experience. What you do and what you say and how you express your personality in the presence of others may have a suggestive effect

upon other persons, and they in turn have a suggestive effect upon you. Take great care about what you are enticed to believe in. Be sure that you are unprejudiced and in truthful possession of unaltered facts. If not, withhold judgment; and do not permit your reason to be swept aside by convincing-sounding emotional appeals.

You have heard it said many times that it is impossible to have more than one thought in mind at one time. This is very true. At any given moment, you can be conscious of but one thought. It is your choice as to whether it will be positive and constructive or negative and full of fear and anxiety. Our maintaining a depressed mental attitude, and what we accomplish in life, is a personal matter. In this regard Shakespeare's statement, which follows, stands like a towering monument of admonishment to each and every one: "The fault, dear Brutus, is not in the stars but in ourselves."

What man has done once, he can do again because he is a creature of habit. Negative thoughts of fear are easily repeated, for in our mental dispositions like attracts like. If we erroneously direct attention to the things which contribute to our fears, we are misdirecting our energy. We must combat that which contributes to an undesirable mental state. We must be mature and adult in all of our thinking and doing, and harness our creative energy so that it will be directed to our chosen goals. The thoughtful mind examines an anxiety for what it is by bringing it into the open for examination. The thoughtful mind analyzes the fear and determines its true cause. Flight from it only makes the condition worse.

Where there is knowledge and understanding, positive and constructive thought, there can never be real fear because actually most of our worries are the result of ignorance. Fear of dire circumstances in the future must be removed from the consciousness. With the proper mental attitude and timely action, some of the very things we fear the most will never be manifested. The fact must be recognized that in every man's life there are certain necessary trials and tribulations, from which experience is gained, which strengthen the individual. He profits by experi-

ence so that he need not again be faced with a similar trial.

Experiences Needed

Welcome every experience. The right kind of understanding and knowledge will help you bring about a new arrangement in life. Life is a sequence of events. Always new and unpremeditated happenings are taking place, for which we should be thankful, for they enable us as individuals to work out our problems and make necessary changes in life's pattern. Have faith in yourself and in the future. Make life meaningful. It is inconceivable that the very infinite condition that brought your being into existence would have no reason and purpose for your life on earth.

Undoubtedly we must face the fact that we will always be confronted with many adverse conditions. One must not become discouraged over the unfulfillment of ambitions. Man's aspirations are in accord with his mental development. Frustration of natural expectation must not produce fear. As life expresses itself, it reveals a continuous flow of the Law of action and reaction, of cause and effect. Dismiss fear from the mind; it is of the past. Do not live in the past; for it is today that is all important. One should glory in his work. He should emerge from the bondage of fear, selfishness, and pessimism. He must liberate himself from this bondage, that he may enjoy his deepest aspirations.

Every individual should feel that it is his responsibility to bring happiness to the world, and his pride should be great enough to offset the inevitable but momentary disappointments and hard-

ships. If one wants to master fear and worry, he must be willing not only to accept help from others, but also to learn to accept himself for what he is, including his capabilities as well as his limitations. In accepting himself, he must realize how variable and how flexible his life can be. It should be a joy to look upon life as a means for varied experience and self-expression. We need the pioneering spirit. We must not be afraid of new scenes and circumstances, of new friends and environment; and we must not avoid new adjustments. With courage, order can be brought out of the confusion and disorder which may surround us.

A thinking person becomes cognizant of the fact that much that seems to offer resistance to life's happiness is temporary in nature. When one lives with true understanding, unnecessary concern is dispelled and the darkness of misery is turned into a brilliant light of achievement and happiness. One gains a new sense of values, for by overcoming fear one brings about a change in the values of the conditions of everyday life.

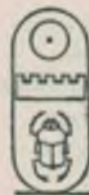
Everyone needs to think and reason for himself. People should not allow themselves to be subject to mass hysteria. When fortified with knowledge, they are often able to overcome seemingly insurmountable obstacles. Fear is like a creeping shadow and may be compared to a dark cloud that hangs over us. The dark cloud may shut out the light of the truth about the reality of things. Understanding, like the light of each new day, will dispel all darkness, particularly the dark cloud of fear. It will provide instead courage, strength, and happiness.



GAINING MERIT

The aim of life is an ethical one. The end of life is vision of God. This happiness, like all happiness, can only be gotten by meriting it: for even Gods are only happy because they have merited it. It is necessary therefore to have an opportunity of gaining merit, to let our reason decide of its own will whether it will identify itself with its lower or higher faculties. Therefore it is necessary for souls to be in the world that they may learn to seek the good steadfastly, and work off all lower attractions.

—Plotinus





Self-Knowledge and Self-Consciousness

By MRS. WILLIAM V. WHITTINGTON, F. R. C.



SOCRATES is reported to have held the conviction that self-knowledge, the fulfillment of the requirement of the Delphic Apollo—*Know Thyself*—is the condition of practical excellence. "Character," Socrates declared, "is a matter of growth and all I hope to do is to make you think for yourselves."

Socrates lived from 469-399 B.C. Delphi, the seat of the most famous oracle of ancient Greece, was established over 100 years before the birth of Socrates. To that place the command of Apollo—*Know Thyself*—brought pilgrimages of inquirers for advice and counsel. Priests of the temple formulated the proclamations of the priestess, Pythia (through whose mouth Apollo spoke), and delivered them in writing to the inquirers.

The ancient mystery schools of Egypt, nearly a thousand years before the oracle at Delphi, advocated self-knowledge. Many of the early Egyptian temples bore inscriptions translatable as *Know Thyself*. The ancient wording is said to have been *Know Thyself By Thyself* which has the virtue of suggesting *how* one is to acquire self-knowledge. It is not definitely known when the admonition was abbreviated to the two words.

These words—*Know Thyself*—direct us to do precisely what we seek to attain through membership in the Rosicrucian Order, AMORC. Indeed, we

are challenged to discover our true selves, to develop progressively all of the powers of our personalities, and to expand our horizons through attunement with the Cosmic Consciousness in order that our consciousness may embrace all of the realities which make life worth living.

The dedicated student of mysticism who faithfully follows instructions such as the AMORC studies can hardly fail to attain those objectives. AMORC students can also contribute and receive much by joining with other members in convocations and supplemental activities of lodges and chapters. One of the supplemental activities found to be especially interesting and helpful to members is the forum discussion in which all have an opportunity for self-expression.

Forum discussion can be an effective method, not only for the exchange of ideas, but also for the discovery of latent powers of the mind, for acquiring self-confidence and poise through self-expression, for developing tolerance and a sense of humor in dealing with others, and in promoting skill in the art of persuasion.

Benjamin Franklin, one of America's most famous men—sometimes called "The First American"—attributed much of his success to a discussion club, The Junto, which he himself founded in 1727 at the age of 21. With respect to the *junto*-type of forum discussion, popularized by Franklin, he declared the object to be one of "mutual improvement." "Our debates were," he

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wrote in his autobiography, "to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute, or desire of victory; and, to prevent warmth, all expressions of positiveness in opinions, or direct contradictions, were after some time made contraband . . ."

Franklin adopted for his Junto what he referred to as the motto of Socrates—*Know Thyself*—and adopted the Socratic method of question and answer in the discussions. A unique feature, as developed in the Junto, was the answering of questions by responsive questions. Franklin's motivation in developing this method is understandable when we bear in mind, as pointed out in the article "Franklin As World Senior" by Frances Vejtasa in the January 1957 issue of the *Digest*, that "When a Quaker friend informed him [Franklin] that he was frequently overbearing he immediately decided to cure this vice . . . he changed his too-positive arguments into inquiries, following the question and answer method of Socrates." AMORC lodges and chapters would do well, in their forum sessions, to try this method and demonstrate its effectiveness in breaking down one of the principal barriers to self-expression, so-called self-consciousness.

Believing that the method of forum discussion for which Franklin inaugurated his Junto should be perpetuated, Elbert Hubbard, the sage of East Aurora, famed for his *Little Journeys* and other writings, established The Roycroft Junto. After his transition, a casualty in the Lusitania disaster, his son, Elbert Hubbard II, became national chairman and established several hundred Junto chapters throughout the country. In one of the publications of The Roycroft Junto it is stated:

"Failure to express the truest and highest self is often the stumbling block to people who should be successful in everything they undertake. Self-consciousness gets in their way. Fear of ridicule stalls them. . . ."

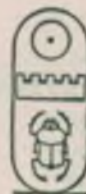
The expression "self-consciousness" is used in that quotation in one of its more popular connotations. What is really meant is a consciousness of inadequacy or a lack of self-confidence. Indeed, what is meant, from the deeper philosophical viewpoint, is not that

"Self-consciousness gets in their way" but rather the opposite: "Lack of self-consciousness gets in their way."

This may require for some persons a bit of reorientation in thinking. In any discussion of abstract ideas it is well to have a definition of terms. There are many words which mean different things to different people, depending on the context in which they are used, the level of knowledge and understanding of the individual, and other factors. For example, consider one of the most-used words in the language—*Love*—for which there are popular usages ranging, in the emotional gamut, from the ecstatic to the vulgar. The term is, however, used to denote something which transcends the mundane—something superlatively spiritual—as, for example, in this line from the Bible: "God so loved the world that He gave His only begotten Son . . ."

Let us, therefore, consider the deeper meaning of "self-consciousness." What can it mean but consciousness of Self? And what do we mean by Self? Philosophers and mystics have tried to define it. Some have called it the *ego* or the *personality*. Thus, self-consciousness would be understood as the conscious recognition that one is an ego or personality, an identity, an individual apart from other individuals. This, however, is not enough from the viewpoint of the Rosicrucian students. We perceive that there is a Cosmic Consciousness—that the self-consciousness is related to the Cosmic Consciousness as the part is related to the whole—and that, through the Cosmic Consciousness, the self-consciousness of one is related to the self-consciousness of each other, so that it is not correct to speak of an individual entirely apart from other individuals except, perhaps, in a strictly material or physical sense.

Through our objective senses we become conscious of the world about us, but self-consciousness is intuitive and subjective and is realized in the same way as that which we call *conscience*, one phase of self-consciousness. Our ideals are limited by the degree to which our consciousness has evolved. Our responsibilities are measured largely by the extent to which our consciousness has evolved.



The truly self-conscious individual is one who has come to realize the divinity of his higher nature—the God-force within him. Such an individual will strive to be of service to humanity. Those who have attained a high degree of Self-consciousness discover that there is nothing more satisfying than the service of humanity. They will strive to develop and improve themselves still more in order to be more fit to serve.

Let each one ask this question: "What is this within me that I call I?—that impels me toward higher thoughts and purposes?" It is the self-consciousness. One may discover, through self-analysis, that he has undreamed-of faculties and powers and a will to choose the course he follows, but with the realization that his will is subject to the superior Will of God—or good.

It is for the reason that we are striving to develop our self-consciousness that we are students of mysticism. We are striving to improve ourselves, so that we may be of greater service.

AMORC members who, in a cooperative spirit, participate in the convocations, forums, and other activities of lodges and chapters usually find that they are aided in their self-analysis and self-improvement. Through such activities every one can gain a better consciousness of the Self's faculties and potentialities and, consequently, can appreciate more fully the deep significance of the ancient instruction *Know Thyself* and of the words written by Ella Wheeler Wilcox:

*Trust in thine own untried
capacity
As thou wouldst trust in God
Himself. Thy soul
Is but an emanation from the
whole.
Thou dost not dream what
forces lie in thee,
Vast and unfathomed as the
grandest sea.*



Behind the Iron Curtain

The following are extracts from a recent letter written by an AMORC member in Poland to a Rosicrucian in the United States. The writer of this letter at that time was on a visit outside Poland. We have deleted all names of persons and places. (Translation from Polish)

(Somewhere in Europe) February/57



YOU no doubt will be surprised to see that this letter is from me . . . I was silent all these years, and in the meantime so many things have happened—of course, I could not write for fear it would lead to more arrests, more repercussions. Many changes have taken place in Poland, but I thought it best to wait until I got out of the country, just to make sure . . .

I am visiting . . . here . . . and so shall try to tell you in a few words what happened with us and among us . . .

I think that you surmised—if you did not hear—more or less what hap-

pened, and that there were many arrests among our group (The Rosicrucians).

Some of them were confined for a long, long time . . . a lodge officer and his wife . . . for many, many months—under very difficult conditions. One member's brother was tortured brutally for 2½ years. Another member . . . imprisoned for 3 months. I have undergone a very cruel investigation under very great pressure, but thanks to the Almighty, I was released.

Why were we all jailed? Because we were *Rosicrucians*, belonging to an American subsidized agency. We were 'enemies' of our country (Poland). It was a miracle that we were not sent to Siberia—as many thousands [were]—

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never to return. It was that terrible period of intensified terror throughout all the countries behind the Iron Curtain. It was the chief aim of USSR to smother, extinguish, exterminate, all that was not of their "great" creed.

So—this was the reason for our silence.

Later it was not all well, because it was unusually difficult—almost impossible—for any of us to secure employment. We were marked, watched . . . But I do want to tell you how great was your help to us [Rosicrucian] members and our nearest relatives who tried to help us in those difficult times. I think that we can never express the gratitude we feel for all you have done—mere words will not cover what we feel. Your help meant more to us in those trying and crucial times than you can ever realize. But all these sufferings, tortures, privations, have not broken our spirit. We lived in hope—knowing also that you were not only helping us materially, but metaphysically.

Great changes have been felt throughout Poland. And my receiving my visa to visit . . . was a great surprise to me. But I must return soon. The general situation—economically, I mean—is very grave in Poland. Disastrous! They (the Soviets) took everything they could take, drained the barrel to the very bare bottom. So many have been, and are being, released from many far-off concentration camps in

Siberia. Thank God for that—but many of them—most of them—are only "human shells." Bewildered, emaciated, sick, crippled, without hands, . . . feet, or legs—from frost-bite. Many of these are members of our immediate group (Rosicrucians) and we will be needing your help in clothing them. We so hoped that we would not have to beg for more help, but we pray and hope that soon we will be on our own.

We were so happy that we could help—in a very modest way—our brethren in Hungary in their fight for Freedom.

Wrote you in short the most important facts. And now what about our organization (Rosicrucians)? We still do not know what the attitude will be of this . . . regime . . . so we are sitting quietly "undercover" and waiting. The work goes on—individually. Every opportunity we have, we meet in little groups—always in different places—basking in the Ray of Light, hoping it will not be hidden for long, but will come out to shine for all in full glory.

Love and gratitude—to you all

Pax Profundis,

One of you

This letter demonstrates very vividly the lengths to which those persons must go who would keep alive and spread the enlightening teachings of the Rosicrucian Order, AMORC. It shows the effort needed merely to survive in those areas of the world that are dominated by powers which would destroy all free thought, self-improvement, and individual expression.



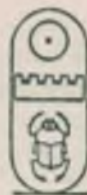
SELF-HELP

It was the Indian who was first to discover the sweetness of maple sap and to make it into syrup and sugar.

Wild honey was also used for sweetening. It was stored away in skins. The Omahas preserved their fruits in wild honey.

Few products suitable for food escaped the notice of the early Indian woman. And she showed considerable skill in her methods of preserving these products.

By Eddie W. Wilson, *Smoke Signals*—Mar./April, 1957





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

CONFIDENCE

By CECIL A. POOLE, *Supreme Secretary*



CONFIDENCE as the dictionary defines it is "that in which faith is put or reliance had." A thing in which we place faith constitutes an agreement with someone else or in our own mind to be accepted as a bulwark, a foundation upon which to stand. Also, it may be that we have put faith in some object or idea which will be the starting point for our procedure. Simply put, we put faith in a boat that it will take us over the body of water we seek to cross. We also have faith in those ideas which stand for the growth of character and for the improvement of ourselves as individuals

and as man as a whole. Reliance refers to that which has our entire dependence. To rely upon something is to expect that something, whatever it is, to stand firm in spite of the usual idiosyncrasies of man, and to withstand also many of the manifestations of nature.

Man has a tendency to seek that in which he can have confidence, that which will inspire his faith and through faith possibly create absolute reliance. Faith by itself is really not enough. Faith, without being followed up by experience and reliance, is not strong enough to stand the various changes occurring within our own thinking. Doubts assail all individuals even though knowledge may be quite ade-

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quate. Experience adds to knowledge and it adds to faith by bringing about a complete realization of that in which we can place full confidence.

Confidence is needed because every individual seeks at some time in life, and usually many times, something upon which to lean or depend. We should realize the inadequacies of our own being. We may at times not be humble enough to acknowledge our inadequacies, but within our own thinking regardless of how confident we may appear to the outside world and to people about us, we are always aware of situations where we may fall short. We are aware that confidence is needed in something to act as a bulwark for us, to uphold our faith, our convictions, and the ideas which we hope to apply. Confidence when properly placed is a tranquilizing and a stabilizing force in our lives. But confidence misplaced is a most disillusioning experience.

To a certain extent we all arrive at a realization that the thing in which confidence is placed is not always at fault in its not being able to live up to our expectations. As small children we placed a great deal of confidence in adults. Probably, most children who live in a normal family have a profound respect for their elders. As children, we believed that our father could do anything—that he was strong, powerful, good, and even economically well-to-do. We turned to him whenever there was a problem, and if he were a sympathetic individual, our belief in his infallibility and his capabilities was increased every time our confidence in him was reassured through experience.

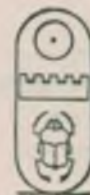
Gradually the time came about when we in growing older realized that part of this confidence was misplaced. We may have realized that our father was still a good man and lived up in a good many respects to the confidence we had in him. But we also realized that he was like all other human beings in having certain shortcomings, that he was not the strongest man in the world, not the wisest man in the world, and not a millionaire. Obviously, these three errors were that of judgment and not shortcomings of our father's ability. Through the experi-

ences of life we had to realize that in the selecting of those things in which to have confidence, we had to be able to analyze them carefully and not permit our own misinterpretations or our wishes and desires to overshadow our judgment. Had a child been capable of exercising absolute or adequate judgment, he would have realized from the beginning that his father was another human being and possibly not worthy of all the confidence that the child placed in him. But that rationalization was not possible for the child. Consequently, as he grew older and found that his reasoning had been in error, he had a choice of two decisions. He could believe that everything in which he had placed confidence would eventually fail him or he could realize that confidence is something born within self and that the error could fall equally upon the manner of the individual's arriving at a confidence and upon the thing in which confidence or reliance was placed.

Many people go through life without fully realizing either one of these points of view. They seek in someone else the ideal support that they believed existed in a parent or a friend. Their life is a series of following one person after another, and of building in their own minds the concept that perfection exists in some person or in some object if they could find it.

Primitive people practiced superstitious forms of magic in which they assigned powers to objects—sticks, stones, or those things which became objects of worship, such as idols. The placing of confidence in these things was purely a concept within the thinking of the individual who made the decision. There was no proof in any tangible or any other form that would substantiate the viewpoint that the confidence in these objects would in any way carry out the hope or wish of the individual who used these objects as a point of reliance.

Not only primitive people have made this mistake. Today there are individuals who place their confidence in religion, in personalities, even in science, and in so doing seem not to use their reasoning powers to the fullest extent, because their hope to find something perfect in which to place con-



confidence overshadows their knowledge that that point of perfection is not of the material world. The appeal of cults and that of many forms of religious practices is often unscrupulous enough to take advantage of this type of thinking. They do everything possible to hold out to such individuals a confirmation of the hope that in their particular system or process of reasoning and presentation lies perfection.

The average cultist is to a certain degree a fanatic. He throws out of his mind everything that contradicts the principles which are given to him by the leader of the group or organization with which he attempts to associate and follow. One after another the groups that are formed not for the true good of humanity, but to exploit the weakness of human reason have failed; and much disappointment, sorrow, grief, and actual pain have followed in the wake of such activities.

Ultimate confidence is one's having confidence in a power that can be depended upon. We should be aware of the fact that there is no physical energy or matter that is substantially different in nature from what we ourselves are; that is, we too are composed of the dust of the earth. We are motivated by the same forces that affect all physical things. To find a force or value that can supersede that of the physical world, we must turn to the power

existing behind it, and find the bulwark or foundation to hold our confidence permanently, regardless of the transitory changes taking place in circumstances and in people about us.

The evidence of the existence of this power is within ourselves. The life force that manifests itself through inner consciousness is the nearest point of relationship which we have to the Kingdom of God or the power that transcends a physical manifestation. Therefore, if we are still seeking for something in which to have confidence, we should develop the ability to have confidence in self. At the same time we should develop our own abilities to use that self so that it may be a manifestation of its God-given rights and privileges. We may then become aware of self's inner being and its relationship to the force that causes it to manifest in this physical body.

Only by the realization of self, by the realization of the manifestation of self as a power higher than everything else with which we are associated, can we place ourselves in a position as the dictionary said, to have faith. This faith is put in something greater than ourselves as a reliance upon that which remains permanent and enduring beyond all to which we may aspire in our lives or in the manifestation and environment of life about us.



AMORC RALLIES

John O'Donnell Lodge, Baltimore, Maryland, will hold its annual fall rally on September 8, 1957 at the Lodge—225 West Saratoga Street. In the afternoon and evening of September 7, there will be Open House, with entertainment and opportunity for visiting. The rally chairman is Burton V. Johnson, 1248 Meridene Drive.

The Rosicrucian Rally in New Zealand, sponsored by the Auckland Chapter, will be held October 5 and 6. Members in New Zealand are extended a cordial invitation to participate in the events being planned for this Rally. For further information, members are instructed to write to: The Secretary, Auckland Chapter, AMORC, 156 Grafton Road, Auckland, C.3, New Zealand.

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Planting the Seed of Interest

By ROBERT L. GANTERT and DALE HUNTER

These authors are science teachers of the Alexander Hamilton Junior High School, Seattle, Wash. This school has developed an extracurricular experimental science program which uses student leadership in group work. Their "Do it Yourself" plan is now being studied by 100 school systems over the nation. With the permission of the above teachers, we are reprinting parts of their article appearing in *The Science Teacher*—April 1957 issue. (A similar article by these two authors appeared in *School Activities*—Feb. 1957.)

—EDITOR



ORE and more young people of high ability are needed to carry out and develop plans for human progress. Until recently we have been content to use the few scattered scientists who have, by hard work and good fortune,

graduated from colleges and universities. Now we must plant the seed of interest early to reap an adequate harvest in time. Junior high school students are capable of cultivating an active interest and of also promoting this interest by inspiration and mature thought. This is our conviction, and without it a program of the type described here would be worse than useless.

Here is a brief survey of the initial introductory course at Hamilton.

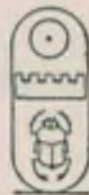
Four sessions revolved around 40 illustrated card experiments and were completed by 20 selected pupils. When a pair of students had completed any of these experiments, their results were observed and their conclusions checked for accuracy. Ten of these card experiments were displayed, together with the scientific equipment needed for their work, for a week prior to each scheduled session. The school's showcases were reserved for this purpose. The individual experiments varied in their complexity, and all included in the demonstrations a basic principle of physics or chemistry.

The members of the group worked in pairs similar to the laboratory procedure used in most high schools. When the instructor and pupils were satisfied with the results and conclusion of the experiment, the team could then move

on to another experiment, and so on, until all ten experiments had been completed. There were no tests, grades, or homework connected with the course. The idea of the course was merely one of introducing to the pupils the practical application of high school science principles in following through an experiment to a definite conclusion.

The role of the two instructors was reduced to that of supervisory status. The pupils did all the laboratory work themselves while the instructors merely circulated around the room, answering questions and lending a helping hand whenever desired. Each card experiment contained a complete listing of the *Problem, Materials, Procedure, Results, and Conclusions*. All the pupils had to do was to perform the illustrated experiments and trust that his or her conclusion agreed with the listed, proven results, etc. As was to be expected, even among the better pupils, several accidents occurred during the class procedures. One of the girls received a bad burn from spilled hydrochloric acid, another became ill from inhaling chlorine gas, and the top of one of the laboratory tables was badly scarred by a chemical reaction which went out of control. However, none of these mishaps was of a serious nature.

During the first week of school in early September, we displayed a total of 37 simple "Do It Yourself" experiments for the general student body to try at home. These simple experiments did not involve the use of any real scientific equipment, and extra credit was given by the various science teachers for satisfactory completion of the more difficult ones in class. Thus, we tried not to neglect the average pupil who



was not selected for the special class. The local newspaper gave our venture publicity, and the Seattle School Administrative Center compiled and distributed mimeographed copies of the experiments we used to all the other junior high school science departments in the city.

THE Alexander Hamilton school is among those awarded the Science Teacher Achievement Recognition Award for 1956-57. The progress of the students, who are proving themselves able, will be followed through high school and college.

Complete mimeographed copies of both the "Do It Yourself," as well as the 40 experiments used in the introductory course, may be had (while they last) by writing to either Alexander Hamilton Junior High School Science Department or to Mrs. Louisa Crook, 815 Fourth Avenue, North, Seattle Public School Administration, Seattle 9, Washington. If your junior high school is a poorly furnished one as far as science equipment is concerned, you could either borrow the needed materials from your high school science department or vary the experiments to meet your own physical setup. In any case, the primary objective, regardless of the degree of magnitude, is to help find, in every possible way, an answer to the vital question, "Where are our young scientists?" We hope that some

of you junior high science teachers will take our neophyte offering and build it up to worth-while proportions. With this thought in mind, may we ask your valued advice and assistance in this undertaking?

* * *

Mr. Robert L. Gantert writes as direct information to the *Rosicrucian Digest* that if this work in Seattle proves sufficiently attractive to other schools, it may lead to a "national survey of constructive criticism compiled as a future guide for similar undertakings." He adds that the Science Program in the Seattle school includes a Rotating Zoo, which features a different wild animal for behavior observation each month. "By arrangement with a biological supply house and several local pet stores, the science department loans these animals for class use and study."

He explains that "Educators and parents alike will agree that the junior high school age level is the most trying transition period in the child's development. It might be called that period where the 'age of reason' is struggling to become 'a reasonable age.'"

EDITOR'S NOTE: At the present time it is conceded among educators, who are active in the accelerated program in education, that the emphasis is on science, and that a weak area exists in the human relations subjects, the behavioral sciences—economic, social, and political. To this weak spot, emphasis will be directed as time and human energy becomes available.



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If one be nowadays a *little* preferred or advanced, and getteth but a little while into an office, than others that are in *no* preferment, are no more so good as he, or fit for his company, he counteth the vulgar or layman his footstool, he instantly endeavoureth by cunning and craft to get the vulgar or layman's goods under his disposal; if he cannot compass it by tricks and *designs*, than he doeth it by force, to satisfy his highmindedness.

—*Jacob Boehme, 1575-1624*

A Look at Memory



THE punishments inflicted by a faulty memory may range from loss of livelihood to social ostracism. The rewards of a good memory can be lavish. Success, popularity, and happiness often go hand in hand with the ability to remember names, dates, telephone numbers, faces, and facts.

Indeed, the importance of accurate memory is such that it's a rare executive who doesn't use a Dictaphone "Time-Master." The dictating machine, originally used solely for correspondence, now doubles as a memory receptacle for that mass of information which must be recorded and filed for future action. Even telephone conversations these days are being recorded by the mechanical memories.

Over the centuries the number of facts—and faces—has increased astronomically. Consequently, that tricky phenomenon called *memory* has been the object of more despair, hope, curiosity, affection, and investigation than any other aspect of human behavior—with the possible exception of sex.

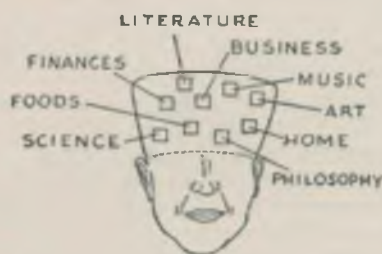
Aristotle, reputed to have known everything there was to know in his time, placed the seat of memory in the soul, which was located, he said, in the heart; hence our expression, "to know by heart." But it isn't so simple.

In the first place, no single thing is capable of being called *memory*. There are as many kinds of memory as there are senses and combinations of senses. For example, we all "remember" what an orange is. It's spherical, orange in color, has a certain taste, and feels a certain way. Our "memory" of an orange is thus an *ensemble* of many physical operations.

Secondly, a very complicated process occurs in the making of a memory. So difficult it is that psychologists are not really sure they understand how it works. But this is what they think happens: The 10 billion nerve cells in the human brain interact in various ways. As impressions hit them, they

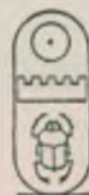
undergo tiny changes in structure. Naturally, the harder hit they are, the more lasting the change in structure. If they are hit hard enough or often enough, the change lasts, and you "remember." Conversely, if they are not hit hard or often, the change doesn't endure, and you "forget."

You can't change the structure of those nerve cells for long unless you try. And as you age, your nerve cells become less plastic. That's why older people have more difficulty remembering recent events than recalling experiences and facts from their youth, when their nerve cells were more impressionable.



However, no matter what your age, you can improve your memory through repetition, studying your information longer, and establishing a mood of receptivity. In short, pay attention. Here are some additional tips:

1. Intend to remember. This entails conscious effort, but a memory can only flourish in a proper climate of friendliness.
2. Understand the meaning of what you're trying to remember.
3. Organize what you know into a meaningful pattern. It is easier to recall those things that appear logical to you.
4. Become genuinely interested in what you want to remember. No boy really enthralled by baseball has trouble remembering all the players' batting averages.
5. Use as many senses as possible. For example, if you are introduced to a stranger, look at him and repeat his name aloud—"Mr. Smith? So glad



to meet you, Mr. Smith." You are then using your senses of sight and hearing and they reinforce each other.

6. Associate what you want to remember with what you know. Every fact you already possess is a "hook" on which you can hang some new fact. This is the main reason why people who know several languages readily learn additional ones.
7. If you cannot find a logical association for a new fact, invent your own. And the wilder the better. If you want to memorize the Gettysburg Address and the first letter of each sentence forms a code for you, fine. Use it.

Perhaps the most important trick to learn is to separate the wheat from the chaff. Don't try to remember everything. A merciful Providence has endowed us with the ability to forget, a gift we take for granted. Imagine remembering everything you see every day, from the ceiling at the moment you awaken to the light switch just before you retire! With the average life expectancy of 70 today, it is estimated that the normal individual can look forward to 15 trillion (15,000,000,000,000)

"bits" or units of information in a lifetime.

Much of this staggering load has been shifted to the gigantic shoulders of the wondrous "memory monsters" created by science. One such device, capable of digesting and remembering millions of facts, resembles a futuristic kitchen and requires expert technicians to make sense out of its maze of wires, lights, and buttons. The latest entry in the field is a portable "memory mite" called the Dictaphone Dictet, a camera-sized, battery-powered recorder which is shorter than a pencil, weighs less than three pounds, and can store an hour-long talk.

However, a cultivated memory can still be your greatest asset. Ethel Barrymore got her first big chance when her stage manager discovered she had memorized every part in *His Excellency the Governor* and was ready to step into the leading lady's shoes at once. Arturo Toscanini was "discovered" the night he substituted for another conductor on the spur of the moment. He, of all the men in the orchestra, knew the opera score by heart. These two persons made effort to make full use of the power not limited to them but possessed by all human beings.

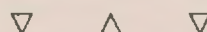


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The logical premise underlying any moral system should be, *that which is best for the most*—at the time.

—Validivar



WORK OF A LOST EMPIRE

This forbidding structure of mammoth stones was the ancient Inca citadel of Sacsahuamán. It is located on an eminence high above Cuzco, Peru, once capital of the Incas. From its vantage point, it guarded the plateau approaches to the city against invasions from primitive tribes to the east. Actually the structure was not erected at one time, and its walls represent in their construction two different cultures, one more crude than the other.

(Photo by AMORC)



THE SACRED WAY

One of the brick towers forming the Gate dedicated to Ishtar, the celebrated Babylonian goddess. Beyond lay the Sacred Way of ancient Babylon. It led to the renowned Tower Temple to which reference is made in the Old Testament. Along this way sacerdotal colorful processions passed. Some of the world's most prominent historical figures entered through this portal, including the conqueror, Alexander the Great. The figures shown are of mythical animals. Originally, the whole of this was covered with brilliant tile.

(Photo by AMOKC)

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